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ONTARIO: FIGHT AGAINST OPPRESSION NONSECTARIAN (editorial, page 4)

THE CANADIAN JEWISH NEWS

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Black Sudanese appeal to Canada

UAR GUILTY OF ABETTING GENOCIDE

Cairo's ally exterminates Christian Negroes

by the CJN diplomatic editor

Representatives of Black Sudanese who recently visited Canada told The Canadian Jewish News that well over half a million Black people in the south of that Arab League country are still threatened by genocide.

One delegate of this group based in the United States said that an Iron Curtain has been brought down between the Sudan and the rest of the world, similar to that which isolated the Jews in the Fortress Hitler during World War II.

BROKE THE NEWS THREE YEARS AGO

This newspaper was told that those fighting to save themselves from extermination remember that The Canadian Jewish News was the first publication in North America to awaken public opinion to the plight of the Black population in Southern Sudan (August, 1967).

At that time the editor of The Canadian Jewish News, in an exclusive report from Paris, France, openly accused the then Sudanese premier, Ahmed Mahgoub, of perpetrating genocide against the Black population, which is overwhelmingly Christian.

This story sounded so unbelievable that no Canadian newspaper paid it any attention. In fact, at the time, someone in the Jewish community told Toronto newspapers that "It couldn't be true" because "this public relations organization doesn't know about it."

The editor of The Canadian Jewish News then challenged, unsuccessfully, other Canadian newspapers to assign a reporter to travel approximately 200 miles south of Khartoum and visit the following areas close to the White Nile: Malakal, Juba and Yei.

CANADIANS AWAKEN TO REALITY

The story finally broke when The Toronto Star, in a recent report from New York by Stan Fischler, headlined a story, "Sudanese say 500,000 dead in secret war". This story confirmed all the facts published in The Canadian Jewish News almost three and a half years earlier.

However, the representatives of the Black Sudanese say it is not too late to help their cause if Canadian public opinion has been aroused. It has been suggested to this reporter that the newly established League for Human Rights should demand that the Canadian government investigate charges of genocide in the Sudan.

THE HUNTERS AND THE HUNTED

The Arab inhabitants of Northern Sudan are nine million strong. Moslem Arabs, these descendents of slave traders are conducting a bloody war of oppression in their attempt to prevent Black autonomy in Southern Sudan. In the wake of the fighting hundreds of thousands of Black refugees have been forced to flee to neighboring African countries.

Eight years ago the Black population of the South revolted and the Sudan plunged into a savage civil war which, through disease, famine and bloodshed has claimed innumerable lives. Despite promises by the military regime in Khartoum to give Blacks some measure of local self-government, the war shows no signs of diminishing.

EGYPT PROVIDES THE TOOLS OF OPPRESSION

Egypt, along with Russia and China, heavily supports the Sudanese government with war material. Sadat, as had Nasser before him, wants Sudanese aid for his war against Israel. Indeed, the Sudan, under the leadership of dictator Gaafar Al-Nimeiry, is the closest ally of Egypt. The two feuding Communist giants on the other hand, are each attempting to extend their sphere of influence in the Middle East and Africa.

Meanwhile, the Sudan government is subservient to Arab League fanatics. Its leaders obviously enjoyed strutting before the cameras as recent conference hosts to the defeated Arab warmongers: the late Egyptian president Nasser, Hussein and Shukairy.

ANTI-WHITE, ANTI-BLACK, ANTI-CHRISTIAN

While pursuing anti-black, anti-African racialism, this Quisling of the Arab League is equally anti-white and anti-Christian. Christian churches and schools have been turned into Moslem religious schools, leaving no facilities available for Christian education in Southern Sudan. Not content to deny freedom of religious expression, Sudanese government troops did not hesitate to burn down 8 Christian churches in 1969.

STARVATION—THE HANDMAIDEN OF GENOCIDE

The war now being fought in Southern Sudan has gone far beyond the stage of politics, beyond even the state of a religious conflict. The Arab is killing the African because he is an African. The starving, subjugated people of Southern Sudan are caught and held in a web of terror.

During the initial phases of the Sudanese civil war, the Northern Moslem military merely endeavored to kill Southern Sudanese males, while women were kidnapped to "supply the brothels of Khartoum and the 'export' markets across the Red Sea (Saudi Arabia and the Persian Gulf sheikdoms)," as disclosed by a London periodical devoted to Mideast affairs.

In 1965, Northern Sudanese Moslem troops massacred the entire population of the town of Juba, totalling 1,400 men, women and children.

The following is a quotation from a report by a survivor of this massacre, perpetrated by the Sudanese Army. These gruesome details are reminiscent of the Nazi persecutions:

"On July 5th, 1965, Ali Abd-el Rahman, a junior officer in the Sudan Army, had a conversation with a Southerner whom he thought to be a Northerner. He told the Southerner that the Army in the south had received orders from headquarters at Khartoum to kill all Southern Sudanese of the educated classes and on top of the list were members of the Southern front."

THE WORLD IS SILENT

The Sudanese government has done its best to ensure that its policy of genocide remain hidden from the free world. No foreigner can leave Khartoum without a special police permit. In effect, therefore, the whole of the Sudan has become a closed region to outsiders. Any reporter who attempts to find out the truth must go to great lengths to get his story and leave the country unscathed.

The Black Sudanese delegates told this newspaper: At last the story has been told; the word is out. Where are the voices of protest, those who have always been so quick to concern themselves with the plight of the truly oppressed and the socalled oppressed? Why has the New Left remained silent? Why do we not hear cries of protest from the Black Power organizations? How can its leaders remain unconcerned when their Black brothers are being systematically exterminated in their own land? Do they not realize that these oppressors are the same Arabs who will not let the State of Israel live in peace.—the State which the Black Power movement has denounced as being racist and imperialistic?

The situation in the Sudan speaks for itself. Let Canada remain silent no longer.

AT THE SUEZ CANAL.—Now in his 85th year, David Ben-Gurion is shown around the Suez Canal front by the Chief of Staff, Lieutenant General Haim Barlev.

an editorial

QUEBEC: COURNOYER VICTORY

The election of John Cournoyer, Quebec's Liberal labor minister in the Chambly riding, may lull some into the illusion that the problems of *La Belle Province* now are resolved. Although Cournoyer, who is taking the place of the martyred Minister Pierre Laporte, picked up about 66 percent of the votes, the Parti Quebecois received about 33 percent of the suffrage. Some may say that the silent majority in Quebec spoke out against a French nationalist development. Those who think so should not forget that the mandate for Cournoyer was directed against the terrorists because of the Laporte tragedy.

Minorities in Quebec including the Jewish community should not lose sight of the fact that the Bourassa government has engaged itself on the road to consolidate the French fact in Quebec as proven by the premier's stand on the constitution now being discussed in Ottawa.

French Canadians are divided not on the issue of whether the character of their province be stressed, but how this should be effectuated. The Bourassa Federalists represent the silent majority that believes that Federalism guarantees the survival of French culture in North America; the Separatists think it necessary to break up Canada.

Despite this election result it would be wise to remember that Quebec is not a province like the others. In this respect Bourassa and Lévesque seem to share the same convictions.

Soviets hold back emigration flood

JCNS exclusive from London

Half a million of the Soviet Union's three million Jews would leave for Israel immediately if the Government let them, So said Mr. Vitali Svechinsky, a Moscow architect, on his arrival at Lydda airport with his wife and two children.

Mr. Svechnisky had received his visa at the same time as Mr. Boris Tsukerman, a physicist, who arrived in Israel recently.

He was one of the leaders of the Jewish renaissance in the Soviet Union and had signed a petition to the UN Secretary-General U Thant, in his fight to leave the Soviet Union.

Major Grisha Feigin, the Soviet war hero who returned his medals to the authorities in protest against their treatment of Jews, cabled Kibbutz Bar-Am in Galilee on Sunday to say that he had been given an exit permit.

Foreign correspondents in Moscow have learnt that a trial of seven Jews on charges of "anti-Soviet agitation" and stealing a duplicating machine is due to start in Kishinev later this month.

Five of the Jews are local residents and two come from Leningrad. The maximum penalty on the first charge is seven years.

It has been impossible to obtain any news of the second Leningrad trial, which opened on January 6 and was immediately postponed. All that is known is that the nine accused are still under arrest.

Some Western newspaper correspondents have been harassed by the Soviet authorities with the evident intention of heading them off from giving any further attention to the Jewish issue.

One of those attacked is the Washington Post's man in Moscow, Mr. Anthony Astrachan, whom the newspaper Trud last week accused of distortion of "Soviet reality".

He had set himself up as an advocate for Soviet citizens of Jewish nationality and had twisted the facts, the Soviet paper charged.

A patter is beginning to emerge in the Soviet authorities' handling of the Jewish problem, writes our special correspondent on East European Affairs.

They were taken aback by the violence of world reaction to the savage sentences handed down in the Leningrad "hijack" trial, but have not given up their determination to come down hard on some of those who insist on living as Jews or trying to emigrate to Israel, but they are taking care to remove the trials to distant places away from foreign scrutiny.

They thus hope to frighten off their own Jews without attracting international opprobrium. At the same time, some Jews, particularly among those about whom the press outside has written, are being allowed to go.

A senior Soviet official at the United Nationsl has admitted to our UN correspondent that a direct link exists between decisions on granting exit visas to Soviet Jews and his country's friendship with the Arabs.

Mr. Nikolai Loginov, first secretary to the Soviet UN mission, told our correspondent that when asked for exit visas his Government takes into account "not only the interests of the applicant, but those of the Soviet State and our friendly Arab allies."

Answering a question in the House of Commons the Prime Minister, Mr. Edward Heath, said he would raise the question of discrimination against Soviet Jews when he visited Russia.

NAZI DESTROYERS OF GHETTO STILL AT LARGE

JCNS exclusive from Hamburg

Not one of the Nazis alleged to have been responsible for the destruction of the Warsaw Ghetto in 1943 has yet been tried, although judicial proceedings have been pending for ten years, according to Mr. Simon Wiesenthal, the head of the Jewish Documentation Center in Vienna. He has written letters to this effect to Dr. Gustav Heinemann, the West German President, and Mr. Gerhard Jahn, the Minister of Justice in Bonn.

Mr. Wiesenthal named in particular Dr. Ludwig Hahn, the wartime commander of the Nazi security forces in Warsaw.

Later he told an Israeli TV interviewer that Hahn lives in Hamburg, where he owns two villas.

He also claimed that Dr. Joseph Mengele, the Auschwitz concentration camp doctor wanted for war crimes, was living at Puerto San Vincente in Paraguay, where he owned two factories. This was a military area which the policy could not enter.

In his letters, Mr. Wiesenthal also declared that the Nazis responsible for the wartime Riga Ghetto murders were still at liberty.

He named two more Nazis who had not yet been charged with war crimes by a West German court as Bruno Streckenbach, a former SS group leader, and Gerhard Erren, a former Nazi district commissioner who is alleged to have been responsible for the murder of Jews in Slonim in Bielorussia.

Streckenbach was released by the Soviet authorities in 1955 on condition that he would be tried in West Germany.

According to a spokesman of the legal authorities here, the prosecutor was completing the final stages of pre-

(continued on page 7)

FREEDOM FIGHTERS MOVING THROUGH THE BUSH.—Their only weapons —those they have captured from the enemy.

AJC VICTORY MAY PROVOKE COMMUNITY CONFLICT HERE

exclusive Canadian Jewish News report

The American Jewish Congress last week won its first victory against Day Schools. A federal judge in New York City, Morris E. Lasker, rejected the state's contention that the "Committee for Public Education and Religious Liberty" had no right to sue because it was not a taxpayer.

The American Jewish Congress has been conducting a campaign against the State of New York because of a 1970 law allocating $28 million to parochial and private schools to pay for record keeping.

Leo Pfeffer, a special counsel for the AJC who argued the case for the Committee, hailed Judge Lasker's ruling.

The AJC is not representative of the American Jewish community. In fact, in recent years it has been a movement in which radical Jews had influence. However, the AJC, called by many in the traditional Jewish community, "the anti-Jewish congress", has been in the forefront of all those who oppose the Jewish Day School movement.

Although it is not to be identified with the Canadian Jewish Congress, it belongs to the same Nahum Goldmann outfit known as the "World Jewish Congress". The AJC has been in close contact with some leaders of the Ontario Jewish Congress on the issue of government subsidies for Jewish Day Schools. Most of the leaders of the Central Region of the CJC have been opposed to government support for these educational institutions. The Quebec CJC, on the contrary, has been supporting the demand for government support for Day Schools.

The AJC "victory" in the New York City courts will now result in a new confrontation between most of the Jewish organizations in the United States and the AJC which may also affect the community in Ontario.

TO ADDRESS TORONTO JEWRY.— Moshe Kroneh, head of the Torah department of the Jewish Agency in Jerusalem and former consul general in New York, will speak this Saturday evening at Shaarei Tefillah, at a rally sponsored by the Religious Zionists of Toronto. Sunday evening he will be tendered a reception by the Toronto Board of Jewish Education at the Jewish Public Library.

In this issue:

THE BRONFMAN SAGA
told by Mr. Sam himself
New series about Canada's foremost Jewish philanthropist
Page 3

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the role of minorities in Canada's most important province
exclusive interview page 4

Open letter to our students
see Campus feature, page 8

Commentary

by M.J. NURENBERGER

PEACE -- WHAT PRICE?

Discussing the prospect of extending the ceasefire in the Middle East in the *COMMENTARY* of January 15th I said:

"I predict that Sadat will not renew the fighting after February 5th."

I did not say it because I had any inside information. Nor did I have any access to diplomatic secrets. However, as a diligent student of the Middle East conflict in which, as a Jew, I feel personally involved, I dare make a few other predictions.

* * * * *

Despite the optimism of the United States Secretary of State, William Rogers, I do not see any substantial move in the direction of peace. The basic conflict of interest in the positions taken by Egypt and Israel has not been resolved.

To some it may appear mere stubbornness that Israel should refuse to evacuate certain newly occupied territories immediately and accept Sadat's promise that he will discuss peace or "recognize" Israel after a withdrawal. If Israel's attitude appears to be intransigent, this impression will be strengthened by a superficial evaluation of Sadat's recent statement in which he announced a one month extension of the ceasefire. The Egyptian leader spoke of reopening the Suez Canal dependent upon Israel's withdrawal. In plain, non-diplomatic English this means that for the moment Egypt (or Russia) would be satisfied with withdrawal from the Suez Canal area. A rejection by Israel of such a "modest" request to please the Russians might appear that Jerusalem rejects any compromise. However, those of us who dare analyze realistically the present strategic position of Israel see clearly that what Russia and its satellite demand is the opening of the borders of the Jewish State to a possible invasion by the tremendous armed forces directed from Moscow.

* * * * *

The Jewish State went to war in 1967 not because it craved new territory, but because it was in danger of complete annihilation when Nasser closed the Gulf of Aqaba and actually set out to strangle Israel.

What Israel stated for the record is that it rejects any solution of the conflict which would not be based upon a contractural peace with its neighbors. If peace is envisaged, then the Jewish State will gladly return to Egypt and others certain territories which she never coveted, but which she holds in order to maintain her security. This is also the reason why the Israeli government objects to the stationing of foreign troops at its country's borders. If two nations are at peace as are the United States and Canada or France and Germany no one needs an international peacekeeping force. If the Arabs (or Russians) are not ready for peace but would like Israel's position to be that of a satellite, depending upon others to protect it, then the Jarring mission is a complete failure.

* * * * *

There is one fundamental belief which unites all Israeli political parties: Israel cannot trust any Big Power to become its guardian. She does not contemplate any alternative to a peace agreement within secure and recognized borders to which she feels entitled not only because of military victory, but because she does not contemplate any "solution" that would be suicidal.

This conviction on Israel's part, this tenacity of position, is the result of an experience which has cost the Israelis blood, sweat and tears. In 1967, prior to the Six-Day War, the government of Israel appealed to all Big Powers to reopen the Gulf of Aqaba. The then American president, Lyndon Johnson, took the initiative of engaging the cooperation of maritime powers to reopen the Gulf, Israel's lifeline. But all that Israel saw coming from this initiative was a meaningless resolution from East River. Such a *diktat* Israel will not accept in lieu of its present borders. It would rather fight when strong than be subdued in complete helplessness.

TORONTO SYNAGOGUES AND ORGANIZATIONS

FARBAND LABOR ZIONISTS CELEBRATE TU B'SHVAT

The Farband Labor Zionist Order will be holding a special Tu B'Shvat celebration on Sunday, February 14th at their Center, 14 Viewmount Avenue, Toronto.

At this gathering, Col. Joseph Getreuer, special emissary of the Keren Kayemeth in Jerusalem, will deliver an address and a film on Israel will be shown. Recognition will be shown those Farband members who purchased JNF Foundation projects in Israel. Mr. Eric Exton, JNF President, will present the citation of merit to Meyer Pollock for his untiring work for Israel.

An Israeli singer and accompanist will entertain.

NER ISRAEL YESHIVA

Sunday, January 31st was Parent-Teacher Day at the Ner Israel Yeshiva College.

After attending a forty-five minute demonstration given by some of the teachers of the modern methods used in their classes, parents met with Rabbis and teachers to discuss at length their son's overall development.

ENGAGED COUPLES DISCUSSION SERIES

Recently completed this month, was the third in a regular series of discussions for engaged Jewish couples. The series was instituted in January 1970 under the direction of Dr. L. Davids, professor of Sociology at York University, and Dr. Y. Shields, a family medicine practitioner, and is sponsored by the OJCC & RCA of Ontario.

This educational series is intended to instruct engaged couples about the bases upon which a successful Jewish marriage can best be built.

The course, offered to all engaged Jewish couples, covers the Jewish wedding ceremony, family planning, family life and relationships and other related subjects. Private instruction for those wishing individual attention is also available. The participating panelists and discussants are religious and lay leaders of the Jewish community.

The Jewish Public Library on Glen Park Ave. will be host to the next series which will commence on May 4, 1971.

Further information about this forthcoming series can be obtained by contacting any Orthodox Rabbi in Toronto, as well as Dr. L. Davids or Dr. Y. Shields.

FAMOUS RUSSIAN SCIENTIST ADDRESSES ZIONISTS.—Dr. Boris P. Dotsenko, (right), nuclear scientist, formerly exchange Professor from the U.S.S.R., addressed a combined meeting of Toronto's Ajalon Lodge and Zionist Organization of Canada on January 26th. The subject "Testimony of a Witness on the Jewish Situation in the U.S.S.R." kept the audience spellbound.

Stephen E. Berger (left) chaired the meeting and Julius Hayman conducted the question and answer period and thanked the speaker. The evening was arranged by Wolf Rosenblatt, Program Chairman of Ajalon and Dr. George Liban.

EITZ CHAIM ALUMNAE HOLD M'LAVEH DE MALKE

The Eitz Chaim Alumnae will hold its first M'laveh De Malkeh of the year on February 13th at 1 Viewmount. At this time the members will wish farewell to their devoted member, Mr. Joel Goodman.

Boruch Chait, lead guitarist and originator of the "Rabbis' Sons", will entertain.

TIFERET ISRAEL LADIES PLAN GALA DANCE

Tiferet Israel Ladies Auxiliary held a meeting on Tuesday, February 2nd, at the home of Mrs. Victor (Gladys) Pinto when final arrangements were made in connection with the "One Thousand and One Nights" Dance to be held on the evening of February 13th at the Hebrew Men of England Synagogue.

The ladies will be wearing caftans and special entertainment provided will give an Oriental spice to the evening. The Kings' Men Orchestra will perform at the dance.

Conveners of the Dance are Mesdames Anita Bengio, Gladys Pinto, Perla Amar and Miss Esther Benadiba.

FREEDOM MEDAL AWARDED.—From left to right Albert J. Latner, General Chairman of the Toronto Committee, State of Israel Bonds, congratulates Walter Bick, recipient of Israel's Freedom Medal, in recognition of exceptional service in strengthening the freedom of the State of Israel through the promotion of its economic development with State of Israel Bonds. As Chairman of the National Honorary Societies of Israel in the year 1970, Mr. Bick's division more than doubled the enrollment of members over the previous year.

Tourism Record

Jerusalem, (JCNS).- The year 1970 was a record year for tourism to Israel with a total of 436,700 visitors. Previous highest figure was in 1968 when 432,000 tourists visited Israel.

In the week before Hanukah alone, there were 14,800 tourists. One effect of this was to be seen at Lydda on Sunday, when aircraft of most of the world's leading airlines were queueing for take-off.

More than 84 airliners took off for outward flights during the day.

PLANTING TREES IN ISRAEL.—Tu B'Shvat falls this year on February 10th, 1971. This holiday, which dates back to biblical times, marks the beginning of the growing season in Israel.

In Talmudic law the age of a tree is calculated from this day, the 15th day of Shevat, in the Jewish Calendar. Tu B'Shvat is now a very popular holiday in Israel and signifies the reclaiming of the land.

The New Year for trees has always been celebrated in the Diaspora as a children's festival, and it has always been customary that the children eat fruit grown in Israel on this occasion, e.g. carob (boxer), figs and dates.

But in Israel, the festival assumes a new character. Children begin to plant saplings in order to help in the afforestation of barren lands. An important part of the work of afforestation in Israel is done by the school children who go on Tu B'Shvat and plant trees.

KRONEH IN TORONTO

Moshe Kroneh, international leader of the Zionist religious movement, a former Israeli consul general in New York City, and prominent author, will be the guest of Toronto's Jewish community this coming weekend. Mr. Kroneh, whose stopover in Toronto is one leg of a tour of communities in North America, will speak at a public reception this Saturday evening, February 13th at Shaarei Tefillah Congregation, 3600 Bathurst Street.

Mr. Kroneh, who is at present a member of the executive of the Jewish Agency and head of its Torah education and culture department will also be tendered a special reception by Jewish educators Sunday evening, February 14th at the Jewish Public Library, 22 Glen Park Avenue.

MOURN PASSING OF HILDA WEINBERG

Hilda Weinberg, a woman devoted to good deeds and the enrichment of Jewish life for all, passed away Wednesday, February 3rd.

Born in 1890 in Safad, Israel, Hilda Weinberg was the daughter of A. Lowbenbaum, the tzadik -- well known throughout Israel for his learning and piety. Her father was the great-grandson of the world-renowned Rabbi of Lisa -- the author of "Chovas Daas" and "Nesivas Hamishpat".

She was married in 1910 to Rabbi Matis Weinberg of the Slonim Dynasty of Chasidem. Her husband had to flee Israel to escape the Turks in 1918. Mrs. Weinberg joined him in New York in 1922.

The Weinbergs sent their children to Israel to study, sent their daughter to Sara Schneirer in Khrakov, Poland to train her to be able to return and found the first Bais Yaakov in the United States.

When Hilda Weinberg found that the East Side had no facilities or schools for Jewish girls, she founded the East Side Bais Yaakov with tremendous odds against her. Despite lack of interest and help, she managed not only to get a school started, but acted as principal and teacher until she had sufficient funds. For many years she was instrumental in seeing that girls from poor homes had adequate opportunity to go to camp without paying. The East Side School has now expanded unbelieveably and is now called the Esther Schonfield School.

Hilda Weinberg also founded the Bais Yaakov High School in Boro Park which has opened up new vistas for Jewish girls in that area.

Her loving ability to organize, work and develop children in Torah has helped not only on her immediate family, but Klall Yisroel. Her children are all in Jewish education, giving of their time, lives and health for Torah. Her grand-children and great-grandchildren have all grown up to be Bnei Mitzvah and Bnei Torah.

Hilda Weinberg is mourned by entire community and is the devoted mother of Rabbi Jacob S. Weinberg, Rosh Yeshiva of Ner Israel Yeshiva of Toronto, Rabbi Noah Weinberg of Israel, Morris Weinberg, Cedarhurst, N.Y., Rebitzen Chava Pincus, Brooklyn, N.Y., Helen Moscovits, Brazil.

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GROSSMAN FOR DAVIS

In connection with the Ontario Progressive Conservative leadership convention, Allan Grossman, Minister of the Department of Correctional Services, has thrown his support behind William Davis.

In a statement to the press Mr. Grossman said: "I have watched Bill Davis closely as a Party man, a Minister, a Legislator, a campaigner and as a person -- and I like what I see. Bill Davis is a leader, a courageous and strong leader, and I am confident he will lead our Party well."

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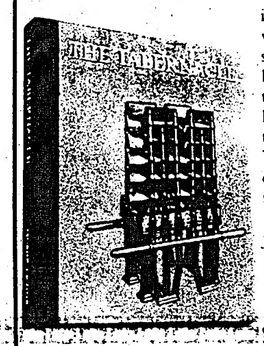

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The Age Discrimination Act protects people between 40 and 65 years old from discrimination in employment on the basis of age.

If you have a problem or need assistance, or if you would like further information or literature on Human Rights, contact the Ontario Human Rights Commission.

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There are many recently arrived Sephardic families in Toronto, for whom subsidized Jewish education is a "must". The threat of assimilation and intermarriage is very real, and a traditional thorough Jewish schooling for these boys and girls is the only way such tragedies can be prevented. That is why we have the "Torah Fund for Sephardic Children" in Toronto to provide books, religious articles, and transportation for needy children. Rabbi L. Edery, its founder, is fighting valiantly to keep as many of his flock in our Day Schools as he can, often requiring considerable sacrifices from the parents. But others can share in this great mitzva.

Since the Torah Fund requires about $25,000 at present, The Canadian Jewish News is helping out by publishing periodically the names and occasions for gifts to it. Like "fresh air" campaigns, donors will be made known to the public as an encouragement to others. Birthdays, anniversaries, make fine occasions for your contribution, honoring someone who will be listed as you inform us. Send your contributions, with the information to be published in The Canadian Jewish News to:

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FIRST IN A SERIES

Canada's number one Jewish industrialist tells about himself

PAGES FROM AN AUTOBIOGRAPHY

by Samuel Bronfman

Samuel Bronfman, Canada's number one Jewish industrialist and philanthropist, will be eighty this year. The Canadian Jewish News as well as other newspapers and periodicals have often presented "Mr. Sam" in connection with his various activities and positions of leadership in our community and in international Jewish organizations. Very little has been written about Mr. Bronfman's business success, —the story of Seagrams and other corporations and enterprises which have become world famous due to Samuel Bronfman's business genius.

Thus in connection with Samuel Bronfman's eightieth birthday The Canadian Jewish News has obtained the rights to publish the unusual story of Samuel Bronfman's accomplishments in the business world which he has written for the Annual Report, 1970 of Distillers Corporation—Seagrams Limited. Although these autobiographical notes have been composed by a businessman for businessmen, we believe they tell the saga of the Bronfmans as no writer would be able to relate.

. . . FROM LITTLE ACORNS . . .

You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow,
Tall oaks from little acorns grow

David Everett (1769-1813)

INTRODUCTION

I have dictated this story from memory in the chronological order of developments, country by country, and I hope that our shareholders, the good people in our organization, our associates, our customers and friends will find it interesting. It is a subject spanning many years and involving many people.

Next year when I celebrate my 80th birthday, I shall have had some 60 years direct association with the distilling and wine industries, 46 as President of our Company. I am told that is something of a record.

It has been written of me that I have an instinct for dynasty. Be that as it may. I have been privileged to play a forceful part in the development of a great industry, and I have done so with the constant support of family, friends, and often the sons of friends. To me these generations of fond memories and loyal companionship are not the least part of the achievement.

But it might not be amiss once in a while, particularly when one reaches 80, to look back at what has been done. The story begins in Canada.

CANADA

My introduction to the distilling and wine industries came about in Canada through what was then known as the inter-provincial mail order business.

There were a large number of firms in this business, which consisted of buying all types of spirits and wines from distillers and vintners, at home and abroad, warehousing these products in bottles and mailing order forms and advertising circulars to individual homes. Customers ordered by mail and we shipped the order by express.

As our business grew, we eventually had mail order offices and warehouses in every province of Canada. It was therefore necessary for me to travel a good deal, keeping track of, and developing, our business from Charlottetown in the east to Vancouver in the west. In one particularly busy year I recall spending over half of all the nights sleeping on trains. At that time my late brother Abe, and my brother-in-law Barney Aaron, were in charge of our mail order office and warehouse in Montreal.

Early in the 1920's, the Provincial Governments, one by one, took over the control and sale of liquor in their respective Provinces. This eliminated us from the mail order business and I therefore decided to build a distillery to supply consumers through the newly created Government Liquor Control Commissions and Boards.

I had moved my home to Montreal by that time and the site I selected for our distillery was in LaSalle, a suburb of Montreal. The name of our new firm was Distillers Corporation Limited. My brother Harry, who has since passed on, was in charge of construction and continued on in charge of operations. Later, his son Allan became plant manager. Unfortunately he passed on at an early age.

My brother Allan, who was practising law in Winnipeg, also spent time with me in the mail order business. When we proceeded with the distillery development in 1924, I invited him to come to Montreal and join us. He has been my associate and by my side all through the years. Allan is a director and a vice-president of our parent Company.

I spent a great deal of time in those early days in our LaSalle distillery, examining what makes the clock tick in producing whisky. This proved to be of great importance to the future of our Company in that my detailed knowledge of production has given us a considerable advantage in our Industry.

To this day I look forward with pleasant anticipation to my visits to our LaSalle plant. I have a strong sentimental attachment to this, our first distillery, and to the oldtimers who are still there. There is also an added attraction in that Mathias Litshauer, the chef in our staff cafeteria, makes the best boiled beef in the world. He has been with us more than 37 years.

There was really very little Canadian whisky in Canada in the early 1920's because Canadian distilleries had been shut down by government edict all through World War I, and on to 1920 when the final peace treaty was signed. Far more Scotch than Canadian whisky was consumed in Canada at that time because, in Scotland, distilleries had continued to operate all through this period. Our first job, then, was to build inventories of Canadian whiskies to mature for the future.

In 1926, with a view to enlarging our business in Canada, we invited The Distillers Company Limited of Great Britain, then the world's largest distilling firm, to join our venture. This arrangement gave us additional knowledge of the Scotch whisky business as well as rights in Canada to several well-known brand names.

In those days our business office was on St. James Street in Montreal. In 1928 we purchased land in a strategic location on Peel Street. The headquarters we built there is our headquarters to this day and I have never lost my affection for this unique, baronial, castle-like little building which still relieves the monotony of an otherwise prosaic business street.

Samuel Bronfman, C.C., LL.D.,

In the same year we acquired the shares of Joseph E. Seagram & Sons, Limited, of Waterloo, Ontario, which was a public company. Established in 1857, ten years before Canada became a nation, it was a family-run distilling business and the founder was Joseph E. Seagram. We then formed a new public company, Distillers Corporation-Seagrams Limited. It became then, and remains today, the parent Company of our business and, I'm pleased to say, J.E. Frowde Seagram, grandson of Joseph E. Seagram, is a member of our Board.

I continued my efforts in improving the quality of Canadian whisky by installing special stills and equipment in both LaSalle and Waterloo and introducing new techniques. We also continued to build up our library of whiskies which, when mature, would be available to our blenders. Today this library includes hundreds of whiskies, each having distinctive and outstanding characteristics.

I paid personal attention to every aspect of the production process: to grains, water and yeasts, to milling, to cooking procedures and temperatures, to fermenters, to stills and distilling techniques, to barrels used for maturing whisky, to packaging and bottling. I was determined to live up to Rule One in the Book of Seagram: "Make finer whiskies. Make them taste better".

Seagram's V.O., being the leading brand in the Seagram Company, was naturally the brand which we would eventually export to world markets. I felt that it needed a distinguishing mark and decided that since the thoroughbreds from the Seagram stables had won the King's Plate 20 out of 21 times, we should have a ribbon in the Seagram racing colours, black and yellow, put around the neck and shoulders of the bottle.

Today this ribbon and the fine whisky it signifies are known and respected throughout the world. I'm told we now use over 10,000 miles of ribbon each year.

I have always been very conscious of the importance of packaging and have spent hundreds, perhaps thousands, of hours on this fascinating subject. I well remember, for example, the Saturday mornings I used to spend in my office with Frank Lafleche of the Dominion Glass Company as we discussed the pros and cons of this type of glass and that type of design.

I have mentioned my sentimental attachment to LaSalle, our first plant. With my great love and respect for tradition, it was not long before I had developed an equally strong attachment to the Seagram plant in Waterloo, Ontario. This distillery, enlarged and improved many times since we acquired it, first began operations in 1857. The pure, clear, cold well-water there possesses unique characteristics which are responsible to a large extent for the excellence of our Waterloo whiskies. But the water alone is not the sole reason. This great distillery has about it a mysterious, indefinable aura the like of which I have not encountered anywhere else. Its whiskies, together with those from four other of our Canadian distilleries, are used in varying proportions in each of our blends. And as soon as the whiskies from our new distillery at Gimli, Manitoba, are mature they, too, will be used in our blends. Our Company is unique in that we alone have six whisky distilleries in Canada and therefore can provide a wide, diversified range of high-quality whiskies to our blenders.

In 1928 I became convinced that Prohibition in the United States would soon come to an end and I started to make plans for that day, having in mind that we would enter the American market when this occurred. Accordingly, we enlarged production in our LaSalle and Waterloo plants, built warehouses, and began to fill them with maturing whiskies.

When it looked as though Repeal was definitely on the way, we began to discuss how we would enter the American market. Our partners, The Distillers Company Limited, came to Montreal to join the discussions. They indicated that they preferred not to become American distillers, and wished to concentrate instead on their world-wide interests in Scotch whisky. They offered to sell us their shares and we accepted.

Our association with The Distillers Company was and is a happy one. We have a continuous business relationship and have remained good friends all through the years.

And so we come to 1933, to Repeal, and to our entry into the American market. This, however, is quite another story and one which I will unfold later.

TO BE CONTINUED

Charles R. Bronfman,
President,
The House of Seagram Ltd.
Montreal.

Allan Bronfman,
Vice-President and Director
Montreal.

Edgar M. Bronfman,
President,
Joseph E. Seagram & Sons, Inc.
New York.

CORRECTION

In The Canadian Jewish News, February 5, 1971 on page 8, the caption for the article, "Sam Cohen reelected president of College Memorial Chapel" should have read: "While in Israel to open the Sam Cohen Cultural Center, which was sponsored by the College Memorial Chapel, Sam Cohen conferred with Zalman Shazar, left, President of the State of Israel.

SPECIAL ANNOUNCEMENT

MR. H. MAIEROVITS of Hermes Bakery Ltd.,

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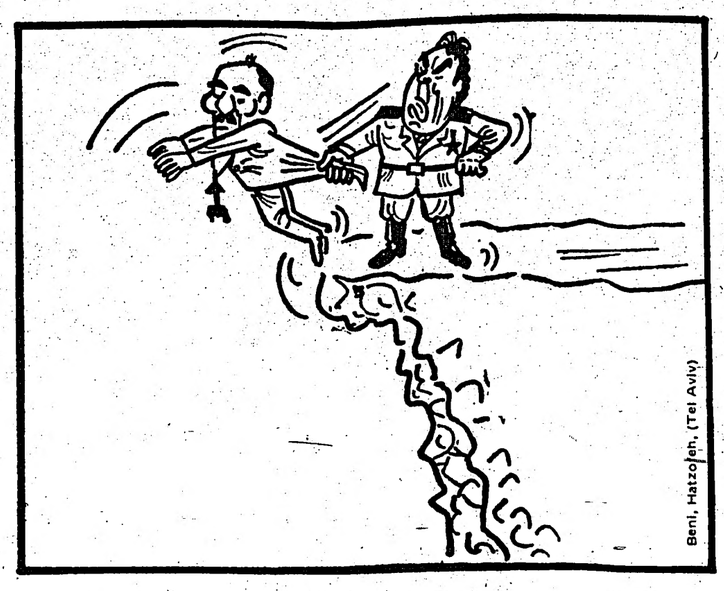
HEBREW CALENDAR
17th of Shevat 5731
Sidra: Yisro
Candlelighting: Toronto, 5:25; Montreal, 4:58



Wait a little!

ASK THE RABBI
a JCNS featurette

Q. Whence is derived the custom of men wearing hats or other forms of head covering for Jewish religious occasions?

A. On the subject of head covering during prayer, study and other times there is an immense literature. Two full-scale investigations are: Samuel Krauss's: The Jewish Rite of Covering the Head, in Hebrew Union College Annual, Vol. XIX, 1945-6, pp. 121-168, and J. Z. Lauterbach's: Should One Cover the Head when Participating in Divine Worship? in Year Book, Central Conference of American Rabbis, Vol. XXXVIII, 1928, pp. 589-603.

There are Talmudic references to having the head covered at all times as a mark of respect and as inducive to the fear of Heaven. In Tractate Shabbat (118b), for instance, we read: "R. Huna b R. Joshua said: 'May divine recompense reach me for forbearing to go, with uncovered head, as much as four cubits'." But these refer clearly to acts of special piety (middat chasidut).

Lauterbach observes: "There is no law in Bible or Talmud prescribing the covering of the head for men entering a sanctuary when participating in the religious service or when performing any religious ceremony". Indeed, there is negative evidence that such covering was not required, when the Mishna (Berachot 3:5) rules that the Shema may be recited by a naked person in a bath if the water is sufficiently turid to cover his middle. There is no question here of a head covering being necessary.

During the Middle Ages customs varied from place to place. The Shulchan Aruch (Orach Chayim 91:3) remarks: "Some say that it is forbidden to pronounce the divine name with uncovered head and some say that people should be prevented from entering the synagogue with uncovered head".

The famous Gaon of Vilna, after surveying the Talmudic evidence, concludes: "According to the strict letter of the law it is permitted even to pray and to enter the synagogue without head covering. There is no prohibition whatsoever against baring the head. But in the presence of distinguished men and at the time of prayer it is proper to have the head covered as a mark of good behavior (derech ha musar). Those holy men who stand always in God's presence should have their heads covered at all times". (Biur Ha-Gra to Orach Chayim 8:2). The custom of Anglo-Jewry, with few exceptions (some Liberal synagogues) is to cover the head during prayer and in the synagogue.

KEEP SMILING

A young man decided to go to one of those ultra-modern computer services. Only this one was guaranteed to be a strictly Jewish computer. He filled out the application and with the privacy the organization offered, he then went into the computer room, placed his application into the computer. It read, "I am a young man, handsome and wealthy, and well educated!"

The computer grinded and out came a card from the computer that read, "Kompsi dere ah mazel tov -- so what are you doing here?"

* * *

The Israeli who came to America was terribly confused. "I don't understand you Americans. First you make hot tea, then put ice in it to make it cold. Then you put sugar in it to make it sweet, then squeeze in lemon to make it sour. Then you lift the glass and say, "Here's to you--and drink it yourself!"

* * *

I just found out what a confirmed optimist is. That's an old timer who gets married at 90 years of age and buys a house near a school!

* * *

Sadie wanted to surprise her husband Irving so she went out and bought several wigs, one blonde, one red, and the third, brunette.

The bill for the wigs came to about $200 and she didn't know how to break the news to her Irving. So she tried flattery.

"Darling," she cooed, "wouldn't you like to have a date with a blonde one night, a brunette the next, and a redhead the next?"

Irving thought for a minute then exclaimed, "Sadie my darling, its O.K. with me -- but remember don't give me any trouble when I come home -- remember this was all your idea!"

Ontario: Unity for Human Dignity

BROTHERHOOD

The Canadian Jewish News salutes the Rev. Roland de Corneille, an eminent Christian clergyman, upon his acceptance of the post of Director of the League for Human Rights of B'nai B'rith.

This newspaper has advocated for years a new, nonsectarian approach to the problem of fighting bigotry and antisemitism here and abroad. The problem of human rights is not a Jewish problem; it has never been. To create the image of the poor Jew, isolated, helpless in the defense of his rights, serves the purpose of the enemies of freedom and equality.

When one looks upon the rampant oppression in Russia and analyzes the problem in depth, one must conclude that here we are dealing with a conspiracy of despots to eliminate the last vestiges of human dignity. There are, of course, different degrees of persecution. The Russians have found it very opportune to revive dormant antisemitism in order to reinstate Stalinism at its worst. Yet when we contemplate the entire picture of the excesses committed by the Moscow dictators, we cannot forget the oppression in the Ukraine, in Latvia, in Lithuania and in other parts of the Soviet empire. Within the Republic of Russia itself we cannot think without profound emotion about the cultural genocide perpetrated against the most brilliant minds among the Intelligensia. Can we forget those writers and dissenters in psychiatric wards, in asylums for the insane, or in labor camps?

In 1847 Fyodor Dostoyevsky was despatched to an institution in order not to undermine the position of the Tsar, and the situation remains the same in our day when intellectuals seem to endanger the Brezhnevs in their pursuit of further oppression. They are right. And this is the problem affecting the entire world. Canada, as well as other free countries, cannot allow politicians in power to bury this new inquisition in diplomatic dossiers marked "Internal Problem".

Human dignity cannot be an internal problem. The mark of Cain on the forehead of some Red leaders will not remain an internal problem. Yet in order to rally public opinion for opposition effective against these outrages the movement of protest must be nonsectarian, transcending political or religious differences.

We believe Rev. de Corneille will obtain full support from Canadians in every ethnic and religious community in his post as director of the League for Human Rights.

Premier Robarts talks to The Canadian Jewish News

ONTARIO: WHAT NEXT?

John P. Robarts, who is leaving the political scene, has been one of the most popular heads of government of the province of Ontario.

The Canadian Jewish News has interviewed Mr. Robarts on the future of the province and has received very interesting answers which only a man who says goodbye to politics would dare give.

Q. Now that you are retiring we would like to discuss certain subjects you have not touched on before, such as the role of bringing together French and English Canada. As you are leaving the political scene do you feel like Gladstone or Disraeli?

A. Neither! I just feel that after twenty years in public life and over nine years as leader of the government, the time has come to call it quits.

Q. Would you consider going to a kibbutz to join Ben Gurion?

A. No.

Q. What would you say regarding the future of Canada? You have been involved in a positive sense in bringing together French and English Canada. This is a very important issue; what are your feelings on the future?

A. I am optimistic as I have always been that Canada will survive. We have one hundred years of past history, and though we have difficulties one doesn't throw away a past like this. Problems are not limited to French Canada. Canada is a vast country geographically and our various regions are different economically and in every other way. It is not easy to govern or keep together such a diverse country. I do not think Canada will break up. Policies are being followed to correct economic imbalance. Our economic activity is very uneven as certain parts of Canada are very prosperous and others are not. There is a great difference between Newfoundland, the Maritimes and the West Coast, great variations in prosperity. This disrupts people just as much as social and economic difficulties. Yet these things are not strong enough to break up the country. There is a great deal more to keep this country together than to divide it. How could you separate Canada -- it is easier to talk about keeping it together.

Q. What would you consider your greatest achievement?

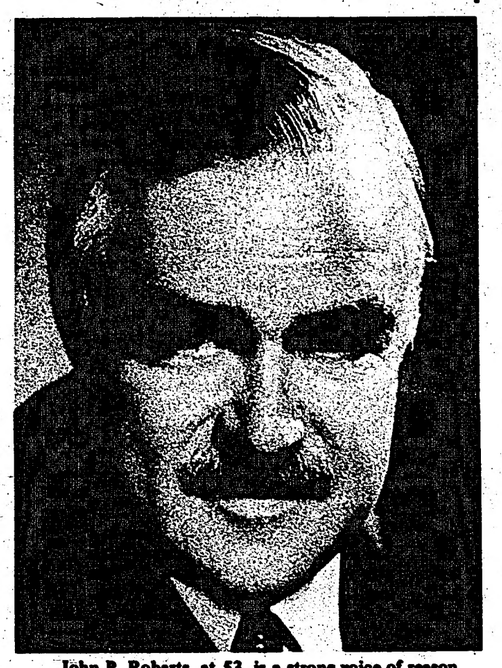
A. It is impossible to take one particular item that one could look at as a great achievement because it has been a period of great activity on many fronts. Ontario has developed greatly.

Q. What is the most important factor in the development of the province?

A. It is our ability to develop secondary industries and to absorb immigrants. We have been adding close to 200 new industries a year. Power development is another important area. Transportation. Since the war we have built magnificent highways to facilitate rapid transport to markets and sources of raw materials. Progressive education system. We have provided skilled workers for industries. Broad areas of government industries. Stable government. This is very important. Stable government encourages inflow of capital where there is no political upheaval.

Q. There is a great deal of anti-American propoganda in Canada. What is your comment?

A. I am against this, of course. We have a problem in terms of foreign ownership, many of our businesses and particularly resource industries are dependent upon foreign investment, and must be preserved. We need to encourage the processing of raw materials that come from this province. We cannot export even a log of wood from Ontario without a permit. The same goes for processed ore. We cannot bring pressure to bear. We have a real problem in the question of foreign ownership of our businesses. I think this problem is coming more and more to the fore as we discuss it. Our own people will be encouraged to invest in their own industries.



John P. Robarts, at 53, is a strong voice of reason in federal-provincial relations and a leading exponent of the Canadian system of federalism.

As the leader of the Progressive Conservative Government of Ontario since 1961, Mr. Robarts has attained national prominence through his understanding of the basic problems that face Canada in her second century of development.

Born on January 11, 1917, in the Province of Alberta, Mr. Robarts moved at an early age to Ontario. He was educated in schools in London, Ontario, followed by graduation with honors in business administration from the University of Western Ontario in 1939. He enlisted in the Royal Canadian Navy in 1940, was commissioned in 1941, and mentioned in despatches for action in the Mediterranean.

Mr. Robarts studied law at Osgoode Hall, Toronto, and was called to the Bar of Ontario in 1947.

He married Norah McCormick, of London, in 1944. They have two children: a daughter, Robin, 17, and a son, Timothy, 14. They live in his constituency in London, Ontario.

Q. What is foreign ownership?

A. We must have a higher degree of domestic ownership. Some time ago Russia made offer to the American Ford Company to assemble trucks in Russia, but this did not work out. We will come to some kind of control by insisting that a certain percentage of control be Canadian. We have to get our people to invest in this type of enterprise. Canadians are conservative, they like to invest in bonds and mortgages. Through debate we

(continued on page 7)

LETTERS TO THE EDITOR

An orthodox point of view

Dear editor,

After reading your excellent front page editorial 'The Right To Be Stupid' (The Canadian Jewish News, January 29), with unqualified approval, I was dismayed to find in the same issue the JCNS - provided article 'Members of the Tribe'. It is surprising that the CJN debase itself by printing such nonsensical trach. A newspaper is a public forum for every kind of opinion; while entitled to subjective editorial policy, with respect to news coverage and general articles, it bears an obligation to objectivity and positive neutralism. But this is not the same as filling space with pseudo-intellectual hodge-podge insulting even below average intelligence, as said article. To cite the quotation in your editorial: everyone has the right to be stupid but no one should abuse this right.

Mostly, however, I am disturbed by the article's last paragraphs that smack of mischievous intent to stir up trouble and dissent in the already too painful, overly sore and tragic issue of 'Who Is A Jew'.

Flogging a dead donkey, a would-be argument not at all befitting an author that is a barrister by profession, the writer is disturbed and cannot come to terms with the fact that Halakhically speaking an El Fatah leader may be a Jew while the offspring of a Jewish Israeli hero may be regarded as a gentile. For the life of me I cannot see any contradiction, irrationality or whatever kind of problem in such a proposition. What have vice or crime on the one hand, and courage or nobility on the other hand, to do with religious affiliation? If a white man chooses to live in Negro Uganda, adopts Ugandic citizenship, deeply involves himself in his country's political, social and economic matters, fights for it with courage and self-sacrifice and is recognized as a national hero do all these things convert him or his white offspring into Negroes like the vast majority of the inhabitants? Or does that alone make them ipso facto members of the dominant religion in that state? He is a fine citizen and no more! He may be entitled to certain social privileges and awards but no more!

By the same token, if an Arab betrays his tribe and country and fights his own people -- does he cease to be an Arab? He may be a traitor that may be deprived of all rights and privileges of his former associations, condemned, prosecuted, punished -- but still remains an Arab.

The writer irrationally confuses and maliciously intermingles two separate, and totally non-related categories. The Druze or Bedouin soldiers fighting in the Israeli Army do not thereby become Jews themselves, nor do their children, but remain members of the chosen religious communities to which they adhere, regardless of their civic or social activities. Commander Shalit may be a praiseworthy hero for his military achievements but this makes him into nothing more than a faithful citizen of the political State of Israel -- and by no way of reasoning, by no type of logic, does this entitle him or his family to matters relating to religion. On the basis of fulfilling his social obligations as an Israeli citizen he cannot claim his gentile offspring to be regarded as being of the Jewish faith any more than claiming for them to be regarded as honorary citizens of Australia, Cardinals in the Catholic hierarchy, or Generals in the Egyptian Army. And by the same token the Jewish El Fatah lieutenant can neither deny himself nor be denied the fact of his Jewishness, regardless of his treason. If he is to be criticised, punished or excommunicated, it is precisely because he is and remains a Jew.

No type of hairsplitting sophistry can ever fuse two so totally non-related categories as religion and citizenship, nor can any act of any parliament or so called Surpeme Court. For secular authorities to infringe upon such, to them foreign and non-related matters as religion and to impose their definitions of religious premises upon religious communities, is unprecedented in the whole history of civilized mankind. Indeed, there is no greater strain on the State of Israel than just this presumptuous and totally illegitimate interference of its secular authorities. There remains but to express the fervent wish and prayer that they will rectify this criminal act that is of such tragic consequences.

I. Jacobsen
Downsview, Ont.

Converts in Israel

Dear editor,

The law of Gerut and Return affects all Jews in Israel and the Diaspora as a whole and each Jew as an individual. The very existence of Judaism is affected. Therefore each one of us should alter the Israeli government to the dangers this law represents.

The following is taken from a letter I wrote her Excellency Prime Minister Golda Meir in this regard:

The plight of our Russian brethren touches the heart of every thinking Jew. The Soviet's harsh, evil decrees of "Don't teach the Torah", "Don't keep the Sabbath", "Don't love and long for Israel the land of your forefathers", will surely bring the Russian Jews their ultimate redemption, as in the times of the Maccabees.

We have decreed a law that no enemy of ours in our long torturous Galus dared to decree, yes, even the Russians; the decree that we accept non-Jews that really don't want to become Jews, as Jews. They not only want to convert for selfish reasons, but they also want, may demand that the conversion, our heritage, our faith be served to them like a cup of coffee, instant, even ersatz. It is true they don't care but don't they know, or at least try to understand that Judaism is indeed unique in every way.

We are the only religion that does not proselytize. We do not as other faiths, threaten, coerce, seduce, or actually buy new members to our faith. On the contrary we point out the difficulties, the heavy yoke of being a Torah Jew.

Non-Jews whose desire to accept Judaism is genuine, convert according to Halacha. Our faith holds them in great esteem and glorifies them, because they enhance and glorify Israel.

On the other hand the so called instant converts whose conversions are false remain and are indeed non-Jews. They are also as our sages say a thorn in our flesh, that can only bring us God forbid strife and misfortunes. Should we bring a fifth column into our own house? Should we because of them forfeit, God forbid, our purity as a nation?

Please, we beg of you again and again, amend the law of Gerut and Return to Halacha at once, so there should be no more needless victims in Israel.

Mrs. Charlotte Kolodny
Brooklyn, N.Y.

SERMON FOR THE WEEK

Tradition of Sinai

Mount Sinai was all in smoke. . .(Exodus 19:18)

During the Israeli Sinai campaign, many thought they might be able to locate Mount Sinai where Moses had proclaimed the Ten Commandments. A delegation came to the Curator of Mount Zion and asked him to bless their efforts to find the holy Mount Sinai. He refused, claiming that, in the first place, Mount Sinai was no longer holy. Before the Ten Commandments were delivered there, the mountain had always been considered so holy that people were warned against even touching it. God said to Moses: "You shall set bounds for the people all around, saying: 'Beware of going up the mountain or touching the border of it. Whoever touches the mountain shall be put to death'" (Exodus 19:12). But after Moses had received God's revelation, Mount Sinai was no longer considered holy. Hemah ya'alu bahar -- "Then they could ascend the mountain" (Exodus 19:13).

The Curator went on to explain that, in the second place, no one could ever find the physical Mount Sinai because it no longer exists. According to legend, all the mountains of the world coveted the honor of being the locale for the revelation of the Ten Commandments. To placate all of them, God took some soil and rock from each mountain and out of them formed Mount Sinai. The Ten Commandments were proclaimed on the part taken from Mount Moriah, where Abraham had brought Isaac to be sacrificed. However, after the revelation of the Torah to the Children of Israel, God returned to all the mountains the portions He had borrowed from them; therefore Mount Sinai no longer exists. Thus Sinai was an historical event rather than a geographical locale.

Some believe that, even as the soil of Mount Moriah was returned from the desert to the Holy Land, so whatever Torah scholarhip and erudition Jews may produce in the Diaspora must eventually be transplanted to the Holy Land. The great Yeshivot (Academies) of Slabodka, Wilna, Lublin and others are no longer in Poland or Russia. They have been transferred to Israel. Indeed, "out of Zion shall go forth the Torah and the word of the Lord from Jerusalem."

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

Egypt: A Kremlin Balance Wheel?

By MAJ. GEN. (Res.) CHAIM HERZOG

JERUSALEM—Egypt is the most successful example of Soviet pragmatism, as witness the broad Russian attempt to establish footholds in a number of countries with the exploitation of success to the full when, as in Egypt, the breakthrough occurs.

When Soviet arms were first supplied to Egypt in the fifties many in the West expressed surprise at the supply, for example, of Soviet ocean-going submarines to the Egyptian navy. But the Russians achieved exactly what they planned to achieve. This equipment obliged the Egyptians to construct an infrastructure with facilities for docking, maintainance and repairs. In good time therefore, Soviet vessels were establishing themselves in bases in Egyptian ports which had been conveniently equipped by the Egyptians with the necessary infrastructure. The original investment had paid off.

The same pattern is apparent in the air arm with Russian-piloted planes with Egyptian markings reportedly shadowing the U. S. Sixth Fleet, flying out of Egyptian bases protected today by Soviet fighter planes and Russian-manned ground-to-air missiles. A similar development in military aid to the Sudan, Yemen, South Yemen and Somalia is taking place.

The Russian investment in Egypt has been enormous. An estimated sum of five billion dollars worth of military aid has been supplied to Egypt by Russia since 1955—some two billion dollars worth having been supplied since June 1967. Add to this a loan of over half a billion dollars toward the construction of the Aswan High Dam and the very considerable economic assistance which has been made available to Egypt, and the impressive scope of Russia's investment becomes apparent.

The intrinsic importance of Egypt today in the Russian plan is far more significant than the actual physical investment. A failure in Egypt today, following on such an enormous effort, would seriously affect the standing of the ruling group in the Kremlin, and indeed could conceivably bring about its downfall.

A further consideration is the fact that the credibility of Russian arms and weapons systems is in question. The destruction of the Russian SAM-2 ground-to-air missile system in Egypt by the Israeli Air Force in fall 1969 constituted a defeat for the Egyptians. But of far greater consequence was the effect of this on the Russians. The SAM-2 missile system constitutes part of the defense of the Soviet Union (Gary Powers' U-2 reconaissance plane was reputedly shot down by a SAM-2 missile) and is an important element in the anti-aircraft armory of the Warsaw pact. The failure of the missile against the mighty U. S. Air Force in Vietnam could possibly be explained away. But what excuse could there be when a handful of planes of a tiny country makes a mockery of the whole system?

Success or Failure Of Weapons Systems Affects Leadership

The Russian reply was to supply improved SAM-2 missiles and Russian manned SAM-3 missiles, hitherto only supplied to East Germany. More than Russia's investment and standing in Egypt was at stake. The weapons systems on which depended the anti-aircraft defense of the Soviet empire had been found wanting.

The importance which the Russian leadership attaches to this fact is best demonstrated by a description published by Mohammed Hassanein Heykal, editor of Al Ahram, of an incident which occurred during Nasser's last meeting in the Kremlin some months before his death. Heykal described how President Nasser announced that he had received news that four Israeli planes had been shot down. Brezhnev exchanged words in Russian with Marshal Grechko, the Soviet Minister of Defense, who thereupon produced a map and said to Nasser "but Mr. President you are wrong, our information is that six Israeli planes were shot down." Nasser retorted that he was certain of four but the additional two were doubtful. But Brezhnev and Grechko persisted in insisting that the number was six. In fact two Israeli planes were lost.

But here in the Kremlin was unfolded the revealing prospect of the leaders of this vast empire assiduously totaling up the individual air losses of a minute Israel, and hastening to correct the figures of their visitor.

Few stories so expose the sensibility of the Soviet Union on the subject of the credibility of its weapons systems. This aspect has been ignored by many. Soviet interest in Egypt would appear to be much more profound then has generally been realized, and to be of such a nature as to affect the very standing and stability of those heading the Soviet regime.

Major-General (Res.) Chaim Herzog is the former Chief of Israeli Military Intelligence.

BOOKS OF THE WEEK

by Dr. Arnold Ages

THE SLAUGHTER OF SIX MILLION

THE POLITICS OF RESCUE. By Henry L. Feingold. Rutgers University Press. 394 pp.

Henry L. Feingold

Henry L. Feingold was two years old when Marvin Lowenthal published his study of the Jews of Germany. Written before the implementation of Hitler's 'endloesung' Lowenthal's book has a curious ring to the modern reader.

Because he could not know what the Reich had in store for the Jews of Europe, Lowenthal had a tendency to minimize the scope of the antisemitism that had just become official German government policy.

Only towards the end of his volume did the German-Jewish historian sketch out the frightening possibilities that faced his people. Never in his wildest nightmares, however, did he conceive of the whirlwind that would eventually engulf the Jews.

The author of the current study, THE POLITICS OF RESCUE,' takes up where Lowenthal left off.

Feingold chronicles with care and accuracy the efforts made by Jews in North America to bring their brethren out of Europe before and during the Second World War.

There are parallels between this book and Arthur Morse's 'When Six Million Died' but the differences are also great. Morse's document is a popular (but nonetheless important) study, while Feingold's represents years of patient sifting of archival materials and exhaustive research.

The latter deals in great depth with the political financial, social and psychological problems that faced Jewish refugees fleeing from Nazi persecution. Despite the fact that the Germans made no effort to disguise their antisemitic animus, Americans preferred to discuss the question only in terms of "political refugees", never Jewish refugees.

The thesis of Feingold's book is relatively simple: there was a polite but ruthless conspiracy among the allied nations to do nothing about the plight of Jews. The public reasons were, of course, considerably muted in this respect, and the world even had the erroneous impression, through the convening of phony emergency conferences at Evian and Bermuda, that something was really being done for the Jews.

Feingold doesn't come out with violent denunciations of those responsible for the criminal inertia that led to the destruction of European Jewry. Rather, he marshalls the pertinent evidence and lets it speak for itself.

This is what he has to say, in part about Cordell Hull and the American State department in the thirties: "Although Hull's relations with the Jewish community remained cordial, the Department itself aroused Jewish antipathy. Jewish sons had not been conspicuously successful in entering the foreign service and some were ready to share Ambassador Dodd's revelations that it was lettle more than a playground for the rich and well born."

"The bureaucratic density of the Department," continues Feingold, "had become a source of frustration. If there were a real will to help, a way would be found to cut through the endless regulations hampering the rescue effort. That was the gist of Congressman Emanuel Celler's criticism. Celler, who represented an almost completely Jewish constituency in Brooklyn, echoed community sentiment when he accused the Department of having a 'heartbeat muffled in protocol'."

As the author explains, it was not merely the State Department which impeded the solution to the refugee question. The vigorous opposition to Jewish immigration led by Breckinbridge Long (under the guise of security protection) and the insidious antisemitism fostered by the American firsters and Father Coughlin -- produced a climate in the United States which was reflected in the government hierarchies.

So malevolent was that spirit that the American government even conspired to keep from its people news of the annihilation of European Jewry. This latter action had the effect of encouraging the Nazis. "The Administration's reluctance to publicly acknowledge that a mass murder operation was taking place," argues the author, "went far in keeping American public opinion ignorant and therefore unaroused while it helped convince men like Goebbels that the allies approved or were at least indifferent to the fate of the Jews."

Readers may take issue with the last portion of this book. Here the author attempts to be generous and even charitable in his analysis of American postures in the refugee crisis and argues (unconvincingly in my opinion) that given the ferociousness of the Nazi genocide and the determinaton of the Germans, not even America could have helped -- even if she had wanted to. "Something more was required, something to soften the hearts of those in Berlin who were in physical control of the slaughter. It belongs to a higher kingdom whose strange indifference has become an overriding concern of the theologians."

I share that enthusiasm, especially for the deftness of Glazer's dissection not only of the students' position but also of his own.

His essay answers radical criticisms about the university being a servant of the capitalist society by showing that, aside from certain disciplines which can be politically manipulated, "a university's work is in large measure quite independent of the faults of any state or government. There is a realm of scholarship beyond political stand and divisions."

Glazer's book is a powerful plea for a return to sanity in the universities.

RECENT AND RECOMMENDED

Reviewers have been rhapsodic in their praise of Nathan Glazer's REMEMBERING THE ANSWERS (General Publishing, a series of essays on the crisis in the universities.

TO HIGHLIGHT WEEKEND.—The Adath Bet Mosheh Chorus from Hammonton, New Jersey, will be featured at a special Friday evening service at the Adath Israel Synagogue, Toronto on February 26th at 8 p.m.

The guest rabbi will be Rabbi Abel Respes, the Black Jewish spiritual leader, who will deliver the keynote address and officiate together with Cantor A. Eliezer Kirshblum. The Chorus will also be featured the following evening at a Gala Concert together with Lou Mason and the Zimm Brothers.

BLACK JEWISH CHORUS

The Adat Beyt Mosheh Chorus will highlight a Gala Concert at Adath Israel Congregation, 37 Southbourne Ave., Toronto on February 27.

This all-Black musical group from Hammanton, New Jersey, has travelled widely, bringing their unique interpretations of Jewish folk songs, Hebrew liturgical melodies and Israeli compositions to thousands.

Chorus members as well as other congregants of the Adat Beyt Mosheh synagogue in Hammanton, have become totally involved in Jewish life since their congregation was incorporated in 1951.

Their spiritual leader, Rabbi Abel Respes, who accompanies the Chorus to Toronto, says of his synagogue members:

"The members of our congregation are black people who identify themselves as Jews only since they have received Jewish instruction from me. They did not designate themselves Jews prior to coming to this congregation.

"My object in creating this congregation, was to remake these spiritually dead black Jews who were designated simply 'negroes', into live, morally and mentally healthy black Jews, who would prove to be a credit to themselves and to the Jewish people as a whole.

"In 1962, we established near Hammanton, New Jersey, a settlement of colored Hebrews, consisting of new and modern housing, with our own synagogue. Our community is small, but effective and active. In addition to holding Arvit or Shabbat evening services every weekend, we have a complete Shacharit, Minchah, and Havdalah service."

Rabbi Respes says that he and some 50 members of his temple intend to emigrate to Israel "within a year" and that the emigration is designed to "fulfil a biblical prophecy" and to allow the group "to live where we can really feel at home and Jewish".

While in Toronto the Adat Beyt Mosheh Chorus will participate in Sabbath services as well as perform at the Gala Concert.

Also featured will be The Zimm Brothers, world renowned tenors.

The ever-popular Lou Mason will be master of ceremonies.

Theater in Toronto

BY STEPHANIE J. DAVIDS

THE INBAL DANCE COMPANY VICTIMS OF POOR PROGRAMMING

The members of the Inbal Dance Company of Israel, who performed at the O'Keefe Center last week, are known for their ability in the field of interpretive dancing. Not only do their legs move, but every inch of their bodies captures the mood of the moment and transfers it to the hearts of the audience. The varied subject matter provides viewers with a mini tour of the Holy Land and its people. The Book of Ruth formed the basis for "Ruth of the Field". Hebrew customs were presented in a dance welcoming the Sabbath; "Yemenite Wedding", "Wild Rose", and "Women" provided insight into the Oriental and Yemenite folklore so representative of Mediterranean culture; a lively desert number reflected the effervescent spirit of the country.

Yet the artistic performances, the colorful costumes, and the vivid sets did not leave the audicene with an expected awesome feeling. For the two and a half hour program was too heavy. Out of six dances four demanded much concentration. Only the number concerning the Sabbath and the story of the desert contributed to the levity of the eveping. And it wasn't enough.

Had livelier, shorter dances been interspersed between two deeper, longer ones, all would have left the theater fascinated and eager to hop on the next flight to Israel.

THE EFFECT OF GAMMA RAYS ON MAN-IN-THE-MOON MARIGOLDS

Marigolds, in repertory at the St. Lawrence Center, delivers an old theme in a new play. Man is a product of his environment. A person may be clever and ambitious, but surrounding circumstances can prevent him from attaining his potential.

This is the story of Tillie, a child prodigy. Tillie is different; she doesn't possess her sister Ruth's physical beauty, nor does she care. She is ridiculed constantly for her sloppiness and the time she devotes to scientific experiments. It is through Tillie's marigolds that we gain insight into her personality. Tillie's marigolds win an award at school; though the mutations are unique in appearance; their future significance and worth will redeem them. So it is with their owner. If Tillie can overcome society's dictates, she will be able to satisfy herself in her own way and reach fulfillment.

Sam Langevin (Tillie) and Dawn Greenhalgh (Mother) are successful in their roles. As seen by her body gestures, Gail Garnett (Ruth) is marvellous in her portrayal of a neurotic teenager.

The fine acting, appropriate shabby settings, and interesting theme all contribute to a fine evening's entertainment.

toronto after dark

BILLY DANIELS WEAVES THAT MAGIC SPELL

"That Old Black Magic" man, Billy Daniels, pays his third visit to the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel for a two-week engagement commencing Monday, February 8th.

Daniels is among the last of a classic American popular music generation and reflects a greatness of style that can't help but be associated with the pre-swing era of the Depression years. His recording of "Black Magic", on the Liberty label, is now around the three million sales mark.

the lively arts

by D. COHN

Sheldon Harnick and Jerry Bock, who wrote the songs for "Fiddler on the Roof", will have another of their musicals filmed: "She Loves Me" will be produced on location in Budapest this year. Jennie Runacre, who plays John Cassavestes' girl in "Husbands", is the only performer in London's "Oh! Calcutta!" wearing anything at all. She sprained her ankle and wears a bandage.

* * *

Gypsy Rose Lee's effects will be auctioned in California next month by her son, Erik Kirkland. The auction won't include the famed stripper-author's bathroom scale. Erik once had occasion to question that scale. They were visiting a friend whose son was not as tall or husky as he, but he insisted: "I weigh less than he does, Mother. I weighed myself on your scale."

* * *

David Wayne, who won the first Tony, for "Finian's Rainbow" in 1947, will sing a number from that musical on the celebration March 28.

* * *

Lee Strasberg, 70, and his wife named their new 9-pound son David Lee Isaac.

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TORONTO OBITUARIES

ABRAMOWITZ, ISADORE. On February 2nd, late of 4190 Bathurst St.

BERENBAUM, HILDA. - On February 4th, late of 2 Madoc Drive.

BRAUNER, BELLA. - On February 5th, late of 417 Spadina Ave.

BRUNER, CHARLES. - On February 7th, late of 4383 Bathurst St.

BURNETT, HYMAN. - On February 7th, late of 15 Heathcote Ave.

BURWASSER, RAY (ENGLANDER). - On February 2nd, formerly of Toronto.

COPELAND, DR. SAUL. - On February 5th, late of 755 Avenue Road.

FOGEL, MYER. - On February 2nd, late of 2A Crescent Road.

GOLDSTEIN, ROSE. - On February 7th, late of 840 Eglinton Ave. W.

GOODMAN, SAMUEL. - On February 7th, late of 140 Madison Ave.

GROSZ, IRENE. - On February 7th, late of 11 Fraserwood Ave.

KNOPFLER, MICHAEL. - On February 5th, late of 18 Cedarcroft Blvd.

KWINTER, DAVID. - On February 5th, late of 44 Bernick Rd.

LERANBAUM, ROSE. - On February 3rd, late of 22 Hotspur Rd.

MITCHELL, FREDA. - On February 3rd, late of 12 Westgate Blvd.

SCHNEIDER, SAM. - On February 5th, late of 3253 Bathurst St.

SHANKMAN, LOUIS. - On February 8th, late of Timmins, Ontario.

SHIFRIN, HYMAN. - On February 7th, late of 335 Lonsdale Rd.

SILVERSTONE, JOSEPH. - On February 5th, late of 120 Shelborne Ave.

WAISGLASS, SAUL. - On February 1st, late of 109 Almore Ave.

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MONTREAL OBITUARIES

ARONOFF, ISAAC. - On January 31st, late of Montreal.

BORENSTEIN, DORA (BLANSHAY). - On February 4th, late of Montreal.

BRAUNSTEIN, MENDEL. - On January 27, at Pittsburgh Penn.

BROWN, MAX. - On January 31st, late of Montreal.

CHAMITOFF, LOUIS. - On January 28th, late of Montreal.

CHECHIK, SIDNEY. - On January 30th, late of Montreal.

DRUCKER, OSCAR. - On February 2nd, late of Montreal.

ENGELBERG, LEAH (NUDELMAN). - On February 3rd, late of Montreal.

FLAX, IDA. - On January 29th, late of Montreal.

FRANKEL, MANIA. - On January 30th, late of Montreal.

HELLER, JOSEPH SHEA. On January 28th, late of Montreal.

KANDESTIN, CHARLES H. On February 1st, late of Montreal.

LERNER, SAMUEL. - On February 1st, late of Montreal.

LOEB, ROSA. - On February 3rd, late of Montreal.

MELTZER, ESTHER MALCA - On February 5th, late of Montreal.

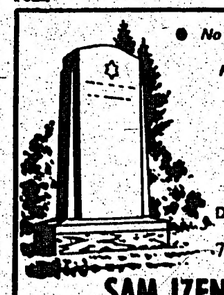
MINTZ, BRAINDEL. - On January 28th, late of Montreal.

NACSON, DAVID (MORO). On February 2nd, late of Montreal.

NATHANS (NAIMOVITCH) BERTHA. - On January 29th, late of Montreal.

ROSENBERG, CHAIM MEYER. - On February 2nd, late of Montreal.

ROSENTHAL, MAX. - On January 30th, late of Montreal.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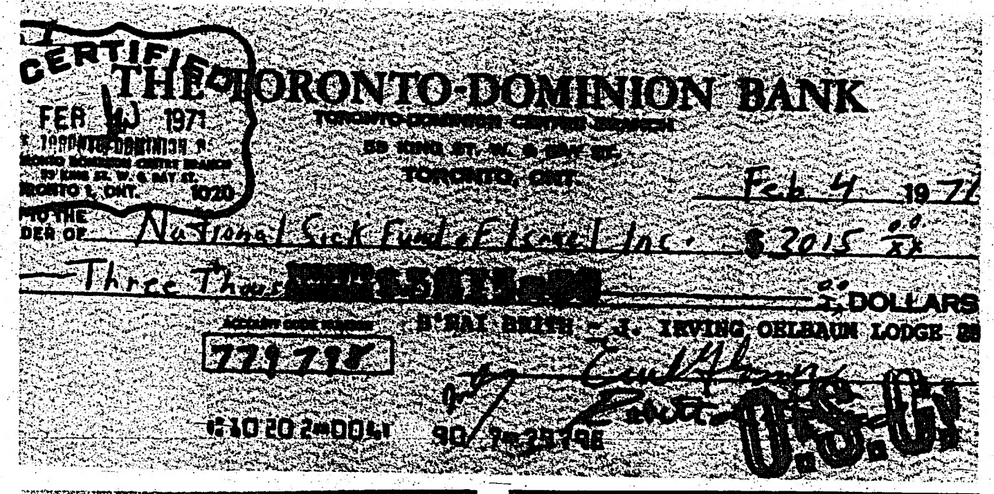
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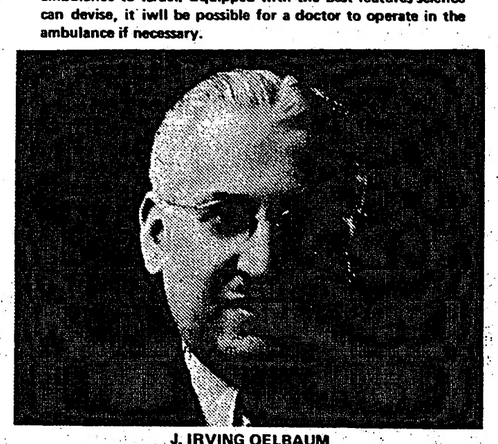
WORKING HARD FOR ISRAEL.—The J. Irving Oelbaum B'nai B'rith Lodge has presented a cheque for $3,018 to an Israeli hospital. This generous gift will provide the hospital with sorely needed diathermy equipment.

Never before has a B'nai B'rith lodge made such a substantial contribution to an Israeli institution after having been organized only three months.

Presented by the Wiezbnicker Friendly Society, the gift is in the true spirit of "Tzedakah"—the mitzvah of giving charity—which was a guiding principle in the life of the late J. Irving Oelbaum, a leader of Toronto Jewry.

Presently the lodge is raising funds to send an ultra-modern ambulance to Israel. Equipped with the best features science can devise, it iwll be possible for a doctor to operate in the ambulance if necessary.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a JCNS exclusive from Israel

Every second family in Israel has a television set, and there are now 356,000 sets in homes throughout the country. Last year only 30 per cent of the families had sets.

Investigation among the different ethnic groups revealed that 48.3% of the families originating in Asia-African; 60.4% of the Israel born, and 55.2% of the families from Europe-America own television sets. Incidentally, the Broadcasting Authority Council approved the management's proposal to introduce advertising to Israel Television as a way to finance the development of the service.

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• We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

• In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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JOHN ROBARTS SPEAKS

(continued from page 4)

will evolve policies that will result in a larger percentage of industry being owned in this country. In this way a national policy will emerge, one that will be uniform throughout Canada. Our responsibility here is to provide jobs. We must keep industry expanding. We don't want unemployment. There is danger in the idea of socialist experiments. If we get into a period of greater unemployment it will lead to socialistic experiments to see if there is a better way. We must avoid this. Canada is a young and vigorous country, which is in no way fully developed. There are mines that have not yet been found. We have many natural resources.

Q. More immigration?

A. We have had in Ontario 50% of all immigration to Canada since World War II.

Q. May we go now to a parochial subject? What is your impression of the Jewish community?

A. I have had Jewish friends all my life. The role of the Jewish community is very enterprising, active and vital. The Jewish community plays a large part in the total community, in government activity, social welfare activity. Its assistance to me and the government is very great. I have never hesitated to ask for the advice and assistance which is always forthcoming from the Jewish community.

Q. What is the future of this Province and immigration in general?

A. We must encourage immigrants. A third of all Canadians are neither English or French by descent. In this province the Government sends out letters in sixteen languages. We are in fact, multicultural and multilingual.

Historically, of course, the French and English established this country as it is today. We have absorbed all these people from different countries and made it a more interesting place to live. Before World War II there was little European influence in Toronto. The Canadian way of life in 1935 was very different from the European. Canada is conducting a huge social experiment. It is a mosaic of many people living together. We have taken a whole group of people with different backgrounds all of whom live together and enjoy one another without all becoming alike, and we are doing this in peace. If it works in Canada, the whole world will be looking at this. In all our cities we have Polish, Ukrainian, Jewish, Italian, British and French people living in harmony. For example, I travel considerably and enjoy Italy and Italian culture and like what the Italian people bring to Toronto. We have an economy that can absorb people. We have a government that allows all people to be free and equal.

The idea of human rights is very important. Our government for the past 25 years has taken a back seat to nobody in the way the rights of the individual are recognized. Everyone is part of the total, and everyone belongs here. As time goes on the second and third generation immigrants will have a great past to build on. People who emigrate are those with a great vitality. Those who leave their homes to make a new life will work hard and create wealth. They want to buy and build houses. They want their children well educated. This province is built on hardworking people. People here are creative and generate prosperity for everyone. They are proud of our province. It is quite a place to live.

I hope they are all happy and successful and take advantage of what this province offers and make a contribution to the total so that Ontario will be a place where people can live happy, fulfilling lives. This what human beings want.

Q. Do you feel continuing immigration is wise now that Canada is facing such high levels of unemployment?

A. We are grateful and glad to accommodate immigrants. Unemployment is a short-term problem. We do not want to see the immigration policy interferred with because of unemployment. As time goes on we will need more people. We will adjust the economy to the unemployment. In the past we had such full employment here that we needed more people to reduce the pressure. I hope unemployment will not last. Our whole approach must be one of expansion. There is rising unemployment in Europe; it is universal. We shall always need immigrants in this country as we continue to expand.

NAZIS

(Cont. from page 1)

liminary proceedings concering Hahn. The indictment was lodged in 1967.

Indictments had been lodged in respect of "several other persons" named by Mr. Wiesenthal, and preliminary proceedings were being prepared, the spokesman added.

He also said that 25 city prosecutors were solely employed in investigating a total of 68 cases of Nazi crime. The inquiries were taking a long time because thousands of witnesses were being questioned and a large number of documents studied.

HUMAN RELATIONS

BALD AT 17?

DR. ROSE H. FRANZBLAU

QUESTION: My hair seems to be getting thinner and is receding. I am 17. My family says they don't see it at all.

At first, I thought it might be a physical problem, so I went to an internist. He found nothing wrong with me. My father is bald.

I feel if I'm really losing my hair, it shouldn't bother me, since there are people with really terrible problems. But I can't help worrying about the future.

I am an only child, a high school senior. I received early acceptance from an Ivy League College which I will enter in the fall. Neither of my parents attended college.

Is there anything that can be done to prevent the loss of hair?

ANSWER: When a young person has gotten some special award of recognition, like early acceptance at college, there are moments, not always fleeting, when he feels it is all too good to be true, and he may not really be that worthy. Special awards give him a new status, but they also raise the question whether he will do as well in the future as he has done in the past.

Such a person, realizing that some of his fears are not realistic, may look for something in reality to validate them. Somehow, he may see in his relationships, activities, physical nature or appearance some kind of inadequacy or inferiority.

When you go off to the Ivy League college you will go through two separations, one from your home and family, where you were a "one and only," and the other from the school, where you were at the top of your class. Then you will have to start all over again to make new contacts and also new friends.

Perhaps the group of boys with whom you travel, or some of your classmates, have long hair, beards, sideburns or moustaches. This focuses attention on hair. You feel at a disadvantage, because your hair may already not be as thick as theirs, or you may not yet need to shave as frequently as they do. This makes you feel like a late-bloomer. To accelerate yourself in this area, as you are accelerated academically, you see in a receding hairline a symbol of getting ahead of others, but in reverse.

Every young man identifies with a father whom he admires and who deserves respect. But, while you identify with your father and give him credit for passing on to you your high intelligence, you also see it as a weakness on his part not to have gone on and gotten a higher education. You feel that you are superior to him intellectually and educationally. In moments of anxiety you speculate as to whether some inferior characteristics may not be passed on through the genes and inherited. Then, you put it into the context of baldness, which is a reality one can see.

If your doctor felt that you needed any help, he would have sent you to the proper experts in this field.

* * *

By the time you get to college, the male long hair and beard fashion may go to the other extreme, and heads may be shaved along wtih faces.

A summer of activities or travel, away from your parents before you go off to college, would prepare you for the separation to come. Seeing how well you can operate on your own in a new situation will certainly allay some of your fears and anxieties. The threat of loss of the high status you have and deserve, which is now symbolized in the loss of hair, will disappear, and you will continue to be the high achiever you have always been.

How Spoiled Can You Get?

by Ruthie

This morning I had a "free for all" with Ned. It didn't matter to me at all that he had to be at work on time. I wanted him to drive me to the supermarket in order to be there when the doors opened at nine. Thus I'd be through with my shopping in no time flat and have the whole day before me.

"Why can't you walk?" he asked.

The mere suggestion appalled me. "What! Walk four blocks to the nearest store? And how will I carry home the packages? They have no delivery service."

"How did my mother manage?" he counterattacked. She SHLEPT bundles too."

"Well," I stumbled on, "your father had no car!"

"Too bad!" "Anyway the walk will do you good."

Naturally I won. But the entire incident set me thinking. What did we, TAKEH, do at one time? I remember the markets of years ago when there were no union hours. On Thursday morning, when mama started preparations for the Sabbath, she stealthily slipped out of the house at six-thirty in the morning so as not to awaken papa and the children. By the time the household was up and about at eight, she was home already. The fish, chickens, meats, vegetables, fruits were on the work table, waiting for her deft hands to be assorted. How she did it I'll never know. Nor did she shop at the corner stores. Once a week she took the subway downtown and marketed at the food terminals. That way, she saved a penny here, a nickel there. Whatever th amount, there was always something for TZEDUKA (charity.)

There was a time, not too long ago, when the family did not have a car. I was quite a subway rider. When anyone I knew snubbed that mode of transportation, my dander would be aroused and I'd think indignantly,, "Look at her! Riding on a train isn't good enough? Huh!"

It's so easy for one to become spoiled. Truthfully, I'm in that category now.

Why, I find myself complaining about doing the weekly laundry. Think of it! I have to separate the WHITES from the COLOREDS, start the machine, add detergent, dump in the clothes, then wait thirty-five minutes until I can hang them up to dry. Tough! At this point, I dread to think what mama had to do.

In the final analysis, however, I do not feel abashed by such coddling. When I delve more closely into the matter, I find I work yet harder than mama and her generation. It is no simple task being wife, mother, glamour girl, helpmate, companion and Jack-of-all-trades rolled into one. Hurrah for the modern female!

(Copyright North American Press)

Recipe for the week

FRIED WON TON REB EH TSIN*

(from the Chinese Kosher Cookbook)

First comes the kreplach (also called won ton; also called ravioli -- depending on your neighborhood).

FOR THE STUFFING:
A little schmaltz or oil
1/2 lb. chopped meat
1 chopped onion
2 pinches salt
a pinch pepper

Heat in the frying pan a little schmaltz or oil and put in the meat and onions. You'll cook for a few minutes until it's brown. Now put in the salt and pepper. Next, it should cool.

FOR THE DOUGH:
a cup and a half flour
a pinch salt
2 tablespoons water
1 fresh egg

Sift the flour together with the salt into a bowl. Then you'll blend in the egg and water. Put this on a table covered with a little flour and knead it smooth. Now cover it up and leave it 10 minutes. Then with a rolling pin you'll roll it very thin. Cut it up into pieces 3 inches square. In each square, you'll put a little stuffing and fold it like a triangle. Squeeze the edges together and cook it in salted water for 15 minutes.

NOW YOU'LL TAKE:
2 tablespoons oil
2/3 cup chopped onion
1 tablespoon cornstarch
1 teaspoon soy sauce
3/4 cup beef or chicken broth
pot full of hot fat

Take the won ton and when the fat, it gets hot, put them in and fry on both sides. They should get brown. This should take about ten or fifteen minutes. Then put them on paper towels to drain off the oil. Take 2 tablespoons oil in a frying pan and cook in it the onions until tender and soft. While this cooks, mix together the cornstarch, soy sauce and broth. When the onions are ready pour in the mixture and mix it up nice. Let it get good and thick and pour it over the fried won ton. This will serve about 4 people who, we'll make you a guarantee, will lick their fingers, especially if you forget to serve forks or chopsticks.

*REB EH TSIN: such a job for a nice Jewish girl!

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STUDENTS WRITE FROM OUR CAMPUSES

OPEN LETTER TO ACTIVISTS

by Michael B. Schub

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The Canadian Jewish News of Friday January 29, was dominated by the unexpected appeal of Rabbi Kahane and by the mass-media campaign of some paranoid Jewish Establishment leaders to disparage the enthusiastic support of Canadian Jewish youth for the ideals of the Jewish Defense League. Another article, on page one, reported that the Gaon Rabbi Dr. Joseph Soloveitchik of Boston addressed the Rabbinical Council of America and said that "The final victory of tradition over movements that tear Jews away from Judaism depends in large measure upon the Orthodox rabbi of the new generation."

LEADER FOR OUR TIMES

The crucial question for us is:

Was he referring to orthodox rabbis like Rabbi Kahane -- rabbis whose message can be heard by young Jews who will continue to turn on the lights on Saturday and will not tarry to examine their new clothes for the proscribed mixture of wool and flax (sh'atnez)? A leader so committed to the survival of the Jewish people (Ahavat Yisrael) that he can, with typical Jewish irony, fondly call his followers shkotzim? In short, a spiritual leader whose answer to his antagonists -- a curt "Rav lachem, b'nei Levi," (in free translation: "O sons of Levi, you've copped out") -- infuriates them because it demonstrates to them how stiff-necked a Jew can be when he is firmly committed to the survival of his dispersed people?

OUR VOICES MUST BE HEARD

I thus begin my letter in the traditional manner, with a question. You don't like questions. You want answers. You want to know how you can translate your committment to the survival of the Jewish people into effective action. If the Soviets are moving ahead with their program of spiritual genocide of the Jewish people, you want to know what to do about it. If they force Yiddish and Hebrew publication houses to close, you must know how to remedy it.

The first answer is protest. Do not become Jews of silence -- let your voices be heard.

THE FUTURE IS IN OUR HANDS

The second answer concerns your immediate concern with Am Yisrael. Here. In Canada. If the new generation of Jewish youth is to grow up proud of its Jewish identity, it will be because their upbringing is in the hands of competent and committed Jewish intellectuals. Your brains and the inspiration of your personalities are needed and will be infinitely appreciated by the many Jewish school boards in this country. It is in your hands to make sure that the next generation (dor ha-hemscheich) will not grow up burdened with a stultifying ghetto mentality. Liberate them.

A twelve-year old Jewish child can spot a phony teacher in less than nine seconds. Do you have what it takes?

Today, Jewish education in Canada and America is in the hands of an uptight Establishment. Listen to its voice: (From the Yiddish Daily Forward, January 29, 1971. Page 1, column 1)

"It should be understood that they (the English and French ambassadors to Cairo) discussed the eventuality that the Egyptians will not in fact be able to restrain their own forces (along the Suez Canal), and that they will begin, God forbid (sic!), to shoot."

Well, if the Egyptians begin to shoot, they -- and perhaps even the editors of the Forward -- are in for a lot of surprises. The destruction that will befall Egypt will be cataclysmic. The Israel Defense Forces will guarantee the physical survival of the Jewish people simply by making Jewish blood patently less cheap than it was thirty years ago.

While the Israel Army will insure our physical survival, we here and now, have an equally fateful task. We must all take a direct part in the cultural and spiritual continuity of our people. If they shoot us, we do not cringe and cry out for the Almighty's intervention -- we shoot back. And, incidentally, our aim is better.

WHAT DO WE KNOW ABOUT OURSELVES?

And what do you do now so that our people may live? You study. First Hebrew language. This is the major vehicle through which our collective experience is communicated. You will have to study for years in order to be able to read a daily Hebrew newspaper comfortably. Start now. Yiddish is next -- it is an inexhaustible rich language which we must not let die. The University of Toronto offers a Bachelor of Arts degree in Jewish Studies but does not offer one course in Yiddish! This is not only a shande but also a cherpah. Something must be done about it. Do it!

Once Hebrew and some Yiddish have been mastered, learn Jewish literature, philosophy, and history. Last week Rabbi Kahane condemned Jewish self-haters who bleed for everyone else's cause. This is relevant to the intellectual as well as the political sphere: Nice Jewish boys get Ph.D.'s on Soren Kirkegaard but neglect Martin Buber; indulged activists from North York are "into" the South Vietnamese National Liberation Front but can't tell the difference between the Irgun and the Haganna -- legitimate and heroic Jewish National Liberation Fronts. People like these who have never realized that the Jewish experience is part of the entire human experience, and that Jewish learning makes up a signifcant portion of the world's knowledge are often alienated from their people. Once cut off from the Jewish people, they find themselves maladjusted to society at large, and in the end, very unhappy.

THE SACREDNESS OF HUMAN LIFE

Your job is to transmit to the next generation of Jews in this country the fundamental message of Judaism to the rest of humanity. It is this: Whether God exists or not, human life is sacred. This seemingly paradoxical message has been literally unbearable for many nations who have come in contact with us during these past three thousand years. Because of it, and only because of it, we Jews have been maligned and persecuted with fanatic zeal. But we will never abandon it.

We must ensure that a love for the sacredness of human life is inculcated in our young. As Erich Fromm points out in "The Sane Society", the words "love" and "knowledge" are expressed by the same Hebrew root 'yadoa'. Whether you are a "sciency" or an "artsie", your abstract love of mankind can be realized now by actively pursuing Jewish knowledge.

ON BEING JEWISH

Elliott Gould, on how he feels about being Jewish (Playboy Interview, Playboy, November, 1970, p.90):

"It's difficult for me to accept, because the whole Jewish religion is based on fear; it tells you all the things you should not do. That's not terribly positive. I don't disrespect Judaism, but I think the way many Jews practice it is somewhat hypocritical. I was bar mitzvah'd, but bar mitzvah meant to me that I got a recording with my Haftarah on it, a bunch of Hebrew that took me a year to memorize. From the time I was 12 till the day I turned 13, I listened to that f---ing record in terror, because I didn't want to stand before my elders and forget it. So bar mitzvah meant nothing to me."

The work is not for you to finish. But neither are you free from making sure that attitudes like Gould's appear among young Jews -- never again.

Master plan reviewed

Jerusalem, (JCNS). - A master plan for Jerusalem's development, which was severely criticised by international architects and town planners at a conference in the city in December is to be completely revised, Mr. Teddy Kollek, the Mayor, said.

He told the Jerusalem Press Club that the Israeli Government and the municipality were bowing to public pressure and that a joint committee representing both had been established to study the plan.

A number of world famous townplanners had been approached to advise on a new plan.

The main criticism of the plan has been that the increase in housing development would produce an unwieldy urban sprawl and destroy the Biblical setting of Jerusalem.

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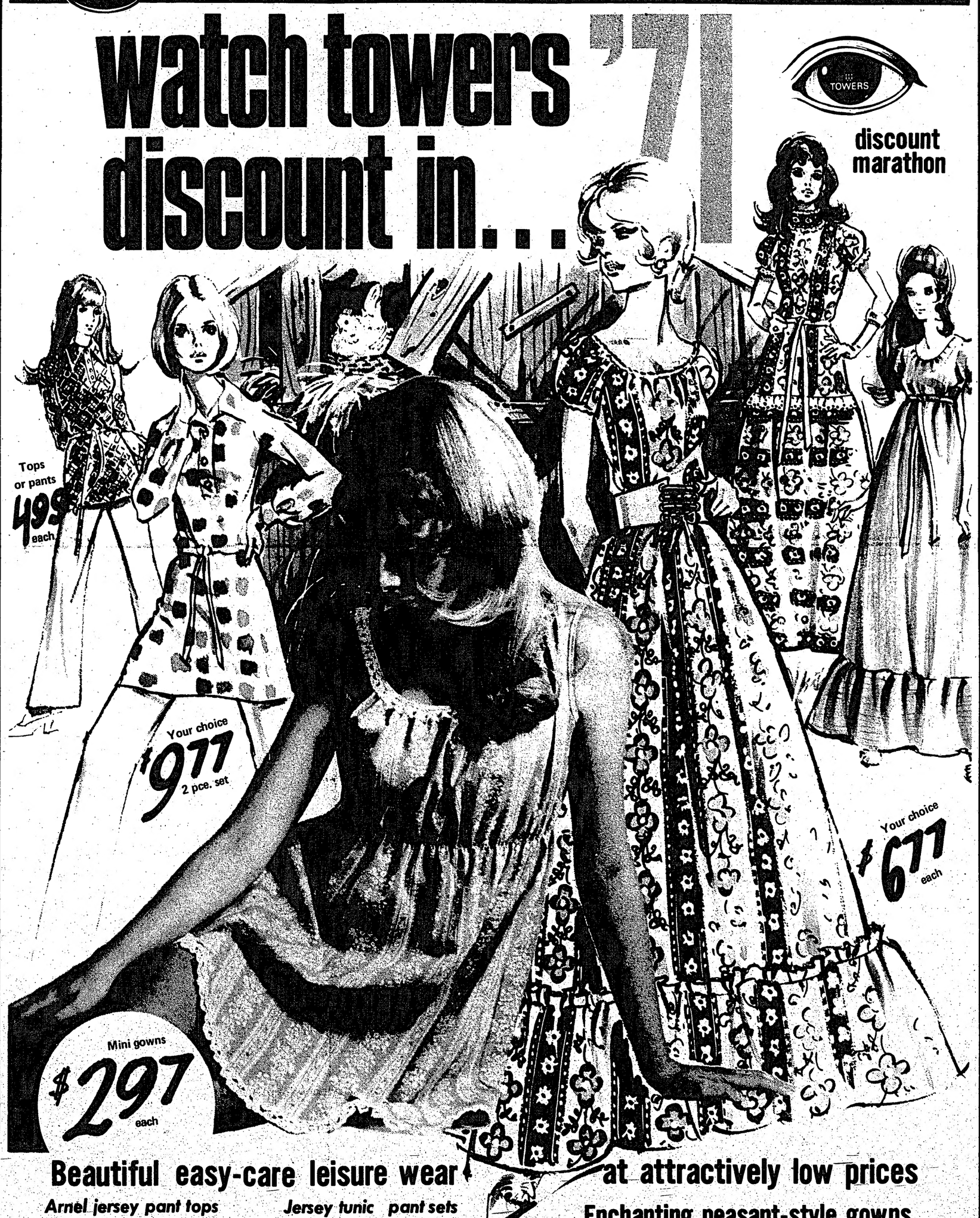

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